

the ANSGAR LUTHERAN

The Man Who Had No Time

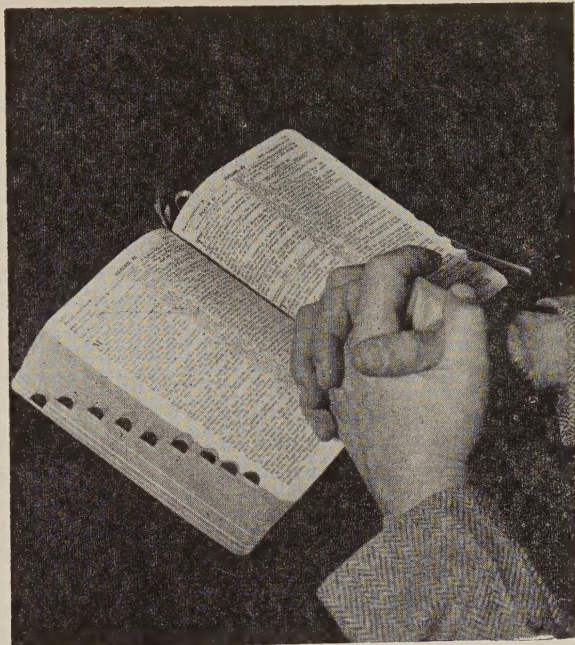
"I'm sorry, I haven't the time!" he said when asked to take a few minutes while and think about the Word of God, and how many men that they are freed from sin through the sacrifice of Jesus Christ. He could not wait to hear the promises of God which give men life eternal if they take time to follow Christ.

"I'm sorry, I haven't the time!" he said when asked to say a prayer after his meals and to thank God for each day filled with grace.

"I'm sorry, I haven't the time!" he said when a friend asked if he would come to God's house on Sunday to feed his soul on the bread of life. Surely, God must know that he had no time! . . . He had to tend those cattle; the fields had to be ploughed, and the crops sown. God must know that in his busy life of caring for his farm or working in the school or the bank he had no time. And Sunday was his day of rest. That day was his for relaxation . . . to go fishing or driving and visiting his friends.

God must know all this! No time at all for God! A busy living fellow, with a keen sense of responsibility for his country, his family, and his community . . . but he had no time for God!

And as he waited on Judgment Day to hear the Judge's verdict on his life he felt himself "a little on the edge of things." He wanted to tell the judge about that farm and those cattle, the crops and the school, the bank, the fishing, driving, and visiting that had taken all his time. But on every occasion that he drew near and wanted to explain the Almighty Judge glanced quickly at him and said: "I'm sorry, I haven't the time! I have to attend to all these people who had time



to live and die **for Me**. I have to bless this family who gave their richest possessions—their children—**for Me**. I have to attend to this widow who gave all . . . all of the little that she had . . . **for Me**. I have to dispense My love to this man who took the time to use his farm, his goods, and his cattle to feed the poor, to tend the helpless, and to comfort the sorrowing . . . I'm sorry, I haven't the time!"

And as that man turned away and went sorrowful and sorrowing down the broad path into the world of the dark abyss he heard the haunting echo and re-echo of his own words and the words of the Almighty Judge, sounding hollow and forlorn in the empty stillness . . . a stillness broken only by the sobbing and wailing of some God-forsaken soul, "I'm sorry, I haven't the time!"

Fred K. Lutheran Standard.

News and Notes



Pastor Anders Hansen of Elk Horn, Iowa, passed away recently and was buried July 18. An obituary will appear later. Pastor Hansen has left a lasting memorial in the beautiful Invalid Home at Elk Horn. He started out with Salem Old People's Home and then he had the Invalid Home built. He was an able administrator and a consecrated leader of these two Homes. His place will not be easy to fill. Many are the sick and aged who have thanked God for Pastor Hansen.

An Unauthorized Booklet entitled "The Liturgy of the Eucharist" has appeared. The churches cooperating in making the new hymnbook claim through the chairman of the joint Commission on the Liturgy, Dr. Luther D. Reed, that it is a garbled version of the official Liturgy of the Churches. The text of "The Holy Communion" was published in copyrighted form in 1952. The anonymous writer has changed the title and altered the text by omissions and insertions. But the entire booklet gives the impression of having been issued by authority of the cooperating churches.

The statement by Dr. Reed says "the whole action is false, unethical, illegal and punishable."

MINDEN AND FREDERICKSBURG, NEB. DIVIDED

The Minden parish will be divided Sept 1, 1955 for the first time in 17 years. The Bethany parish in Minden is now in a building and expansion program which will require a full time pastor. A parsonage is now under construction and will be completed by Sept. 1.

Rev. Allison Hansen has accepted a call to serve the Bethany congregation in Minden; Rev. Erwin Dohmeier will serve the Fredericksburg congregation. Rev. Hansen has served the combined parish for over two years. Rev. Dohmeier was graduated this spring from Trinity Seminary and was ordained in Mitchell, Iowa, July 17.

The Bethany Congregation now has obtained a new building site for church and parsonage. The construction will proceed as rapidly as funds are available. The parsonage is at the Fredericksburg church south of Minden. The Bethany congregation has no parsonage, therefore, construction of this unit was required first.

Milltown Lutheran Church, Rev. A. E. Neve, Pastor. Pastor Stanley Larsen of Exira, Iowa, was the guest speaker at our special Bible Conference the week after Easter.

Pastor A. E. Syverud, executive director of public relations of the Wisconsin Lutheran Welfare Society, spoke at a Sunday service in May. This was just prior to his leaving to become executive director of Lutheran Welfare of Southern California.

During the annual convention of the Santal mission in this area we were privileged to have several guest speakers from the Santal Mission speak in our church. Pastor B. A. Helland, former secretary of the Santal Mission and at present, professor of Missions at the Lutheran Bible Institute in Minneapolis and Anil Jah, a young Indian teacher, now studying at Grand View College, Des Moines, Iowa, spoke to the Sunday school and at the morning service. Dr. Paul Murmu, a young medical doctor, also spoke at the worship service. That evening a reception was held for the 21 confirmands and their parents and at that time Pastor Marius Dixen, secretary of the Santal Mission, and Dr. Murmu spoke.

Twenty-one young people were confirmed on April 29. We are happy many of them have joined our Youth choir and most all of them have become active members of the Lutheran League.

The second Sunday in May we started having two Sunday morning services, one at 8:15 and the second at regular time, 10:45. Attendance has been very gratifying at both services and if the demand warrants it, the schedule will be continued the year around.

ILLINOIS DISTRICT

The Illinois District Convention will be held August 25th to 28th in Christ the Savior's Lutheran Church, Edmore, Michigan. "What is the responsibility of the Layman to his Church and Pastor in this Complex Life of today" will be the topic of the district. All the congregations are urged to send delegates, one delegate for each twenty-five confirmed members and fraction thereof. The pastors of the district are expected to attend. As this likely is one of the last district meetings to be held before the merger, it will be of interest that as many as possible of the friends of our district attend. Join us in prayer for a blessed convention.

Axel M. Andersen
District President

Our Savior's Lutheran congregation of Edmore, Michigan, extends a cordial invitation to pastors, delegates and friends of the Illinois District to be guests during the district convention August 25th-28th. Lodging will be provided the delegates and guests in their home, meals will be served in the church's dining room. Send your reservations to the convention secretary, Mrs. Elvera Larsen, Rt. 2, Edmore, Michigan.

Charlie O Hansen, President
Olaf Andersen, Secretary

Says Fear Holds South Africans in 'Deadly Grip'

Johannesburg, So. Africa—Fear holds all sections of the South African community in a "deadly grip," says Richard Ambrose Reeves, Anglican Bishop of Johannesburg, said here.

The bishop, who returned here:

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

ARE WE GETTING MORE IGNORANT?

Believe many will agree with us that ignorance is increasing among even so-called well-educated people. It is evident in discussions and Bible classes. One reason is the fact that we read so little.

I thought of it, when we attended the annual convention at Lynwood. So few had really read the pre-convention report. Here we spend thousands of dollars on the convention and then we do not even read the report to the convention.

Perhaps we should put in just one word of excuse. The pre-convention report is not too interesting. Perhaps the men that wrote the reports put so little effort in their analysis because they have a sneaking idea no one will read what they write.

Perhaps this is a digression. Our reason for writing about this subject is that The Lutheran recently carried a very strong statement, which indicates how little we read.

Maybe copyright laws would soon not matter much in the U.S. There has been a sharp decline in book buying by Americans since World War II. The American Library Association at its convention this month reported findings of a big reading slump.

Dr. George Gallup announced recently that his polls show a steady decline in reading. The situation has become "acute," he said. Although 15 per cent of Americans are college graduates, one-sixth of these graduates do two-thirds of the book-reading, and the other five-sixths seldom read books.

Due to failure to read, Americans are so ignorant about foreign affairs, said Dr. Gallup, that only one in ten knows who controls the islands of Matsu and Quemoy and how far these islands are from the mainland of China.

Religious News Service brings a report of an address by Dr. A. R. Kretzmann delivered at the 13th annual convention of the Lutheran Education Association. At the meeting held at Chicago recently, Dr. Kretzmann said that Americans are creating an anti-intellectualism by immunizing themselves against ideas at a time when ideas alone will determine the future.

"We have more food than we can eat, more money than we can use, bigger homes, television, cars, theaters, schools and colleges than any nation in the world," he said. "We have everything except the most important, time to think and the habit of thought."

"We have come to an age which can ridicule the prophet, with impunity lampoon the artist and gleefully mock the poet. But at what a price!"

The clergyman pointed to "the mounting toll of the useless, the idle, the evil and the delinquent that has been made by that anti-intellectualism."

"We have spent more millions than any country ever has on education," he said, "and yet no persons are more subject to ridicule and suspicion than truly educated men and women."

"Literacy has virtually gone underground and 'brains as in braintrust' has become a term of amusement."

Dr. Kretzmann said that "civilization is put together not by machines but by thoughts."

THE POPE MAKES THE GULF WIDER

The Christian Century writes these remarks about Pope Pius XII:

To any church historian, Pius XII is bound to be one of the most intriguing of the modern popes, almost all of whom have been remarkable men. But to a Protestant church historian, the present occupant of the papal throne probably seems one of the most enigmatic and contradictory pontiffs. On many issues, Pius XII has taken positions of advanced social significance. He has perceived and pointed out the moral implications of questions connected with nationalism, the rights of workers, state totalitarianism, preparations for nuclear warfare, the treatment of imprisoned criminals and a number of other questions with a vigor most Protestant leadership has not matched. Yet at the same time, in his rebuff to the ecumenical spirit which was developing in the French priesthood, in his narrow interpretation of scholarly freedom in *Humani generis*, and most of all in his determined promotion of the Marian cult, the pope has often seemed to be deliberately widening the gulf between the papal church and the rest of Christendom, while attempting to seal off the Roman Catholic community from the culture and outlook of our times. Late in June he took another step in that direction. Acting on an authorization issued by the Sacred Congregation of Rites at the close of the Marian year, the beatification cause of Pope Pius IX was formally introduced. Beatification is normally the preliminary step to canonization. Pius IX was one of the most tragic figures of the 19th century. If he is made a saint, the Vatican is spreading the idea that it will be because of his proclamation of the dogma of the Immaculate Conception. But Pius IX was also the pope who forced through the dogma of papal infallibility and issued the *Syllabus of Errors*. That document, a dedication of the Roman church to virtually every reactionary and anti-democratic tenet held by the monarchs who fought the rise of Western liberal democracy, has never been repudiated. Canonization of its author would be nearly equivalent to a renewed endorsement. The gulf is widening, and from the papal side.

Go-Getters and Go-Givers

BE DIFFERENT—AND BLESS!

By M. Jorgensen

"Do not return evil for evil or reviling for reviling, but on the contrary bless, for this you have been called, that you may inherit a blessing." 1 Peter 3:9.

This according to St. Peter is a part of the Christian ideal and objective of living: Be different, even contrary, and bless!

To be a Christian does not depend on what a person is or what he holds; it all depends on what he is becoming.

He is not a Christian who conforms to the conventional. He is a Christian who is transformed by the power of God and according to His purpose.

What is the conventional, that is the common way of living?

The conventional in our society is to live to get.

What is the unconventional, that is the Christ-like way of living?

The Christ-like way of life is to live to give.

Looking at mankind in our Western civilization both of the past and the present, we notice two great streams. There is the stream which consists of the "go-getters" and there is the stream which consists of the "go-givers."

"An eye for an eye, a tooth for a tooth" expresses the conventional among the Old Testament Jews. "Evil for evil and reviling for reviling" appears the common practice in many modern circles.

But below this attitude and conduct of returning evil for evil and reviling for reviling, there is an anxiety lest a person loses prestige, position and possessions.

Men seem to think that the better life is to get in order to gather.

But they are wrong—utterly wrong!

The Lord Jesus made this very plain, when He said: "Remember Lot's wife! Whosoever seeks to gain his life will lose it; but whosoever loses his life will preserve it."

Lot's wife was a member of a "go-getter" family. To get and to gather appears to have been the object of the Lot family. But the family lost it all: The greener pastures, the herd of cattle, the city home, the purity of the daughters, even the wife and the mother.

The "go-getters" are not the winners. For life does not consist in the things that a man possesses.

Ernest Hemingway makes this basic truth very dramatic in his prize-winning book: *The Old Man and the Sea*. During the hot days and the weary nights the fisherman continued his bloody fight with the big fish—the biggest he had ever caught—till it died. Then he tied the monster to his skiff—and the fish was bigger than the skiff—in order to bring the fish to harbor. But the sharks devoured the monster on the way. Only the skeleton of the big fish was left, when the harbor was reached.

Does Ernest Hemingway just tell a tall fish story?

He writes about Western civilization, perhaps about America in particular. And this is what he says: "go-getters" are not the winners.

Christianity is different.

Christianity says: Be different, even contrary, and bless!

Even as God, the Father, loved and loves so that He gave His only Son to die, so the believers in that Church are to give that mankind may live.

The believers are called to be "go-givers."

Dietrich Bonhoeffer, the German martyr pastor, perceived this truth when he wrote: "Christianity consists of these two: Prayer to God and doing the right thing among our people."

The Christian man has his wants supplied by the wonders of God's wisdom in nature, by the wonders of God's mercy in redemption, and by the wonders of God's justice in the great judgment. These ever flowing fountains of God's might and mercy enable the believer to become a "go-giver."

The position of the Christian man is not that of a producer; it is rather that of a distributor.

New York City gets its vast water supply from the Catskill Mountains. In that mountain region God caused His snow to fall in the winter and His rain to fall in the summer. It is for man to construct reservoirs, water mains, pipes, faucet and all the rest of the distribution system.

God always provides the supply; man must furnish the distribution.

The channels might be clogged and the pipes might be corroded. But God's supply, like man's need, is unlimited.

Hence the apostolic admonition: Be different—be contrary—and bless; to this Christian people have been called!

CHURCH NEWS FROM HERE AND THERE

ver Scores Public Schools ack of Moral Teaching

ago (RNS)—Failure of public s to inculcate ideas of basic ty in children was scored here n. Estes Kefauver (D.-Tenn.) at ring by the Senate subcommittee venile delinquency which he

made the comment after Roman ic Auxiliary Bishop Bernard J. of Chicago testified at the hear- at a survey of 50,000 New York igh school children showed two- of them had never heard of the Commandments.

appears to me," Sen. Kefauver "that the public education sys- and its principle of not teaching creed or particular religion might e the right thing. It certainly l be a mighty fine thing for kids now about the Ten Command- and basic morality."

nap Sheil then said he thought iligious groups should "go to the en themselves."

Lutheran Laymen ing for Call to Serve

Paul, Minn.—Laymen are "wait- for the call" to work for their hes, the executive director of the eran Laymen's League said here.

ost laymen are ready and eager ve in some way," Paul W. Fried- St. Louis, Mo., said at the visitors' iscal conference of the Lutheran ch-Missouri Synod.

though churches always have used w talented laymen, the Lutheran ch "generally has looked with vor, and at times even with su- n and fear, upon any widespread ctivity in the work of the King- " Mr. Friedrich said.

n all-out effort is needed to put laymen to work at all levels—in local congregations, the circuit, istrict and the synod-at-large," aid.

e basic teachings of Lutheranism hat the congregation is supreme l matters, he pointed out .

ultaneous Interpretation for Africa Lutheran Conference

eneva, Switzerland—Participants e first All-Africa Lutheran Con- nce at Marangu, Tanganyika, Nov. 2, will be able to follow all discus- by the installation of IBM si- taneous translation equipment si-

milar to that used at the United Na- tion's, it was announced here by Dr. Fridtjov Birkeli, executive secretary of the Lutheran World Federation's Department of World Missions.

He said the equipment permits si- multaneous translation into five lan- guages but that the preparatory com- mittee has not yet decided which par- ticular languages will be used at the conference, expected to gather Luther- ans from the whole continent of Afri- ca.

Dr. Birkeli also announced that de- legates to the conference will be in- vited to a joint tour from Marangu to Moshi to visit the theological semin- ary of the Lutheran Church of North- ern Tanganyika, and that on that oc- casion a public showing of the "Mar- tin Luther" film will be arranged at the local theater in Moshi.

4,000 Assurances Gathered, LRS Needs about 4,600 More

New York—Lutheran Refugee Serv- ice had gathered 3,906 job and hous- ing assurances necessary for the re- settlement of a refugee in this country under the Refugee Relief Act as of June 8, it was announced here by Dr. Cordelia Cox, the agency's director.

She said, that in June, Lutheran Refugee Service processed and for- ward to the State Department a to- tal of 321 assurances, the highest num- ber received during any single month since the program has been in opera- tion.

However, Dr. Cox went on, about 4,600 assurances are still needed to cover 3,600 more refugee families re- commended for resettlement in the United States by the Lutheran World Federation, and to help about 1,000 families whose friends and relatives in America need assistance in finding as- surances for them.

The State Department has requested the voluntary agencies to submit all assurances by January 1956, as the Refugee Relief Act expires at the end of next year.

Woman Honored for 80 Years Perfect Sunday School Attendance

Philadelphia—Miss Jennie Culbert- son Powers was honored at services in Westside Presbyterian church, Ger- mantown, as she rounded out 80 years of perfect attendance at its Sunday school.

Church officials said this may be an unequalled record of continuous atten- dance.

Miss Powers, a chipper lady of 84, was presented with a large stack of congratulatory letters topped off with a telegram from President Eisenhower.

The President wired, "Your example is an inspiration to your fellow church members, and to others in your Ger- mantown community and elsewhere. With all who honor you I join in warm felicitations."

Laubach Proposes 'War of Kindness' to Stem Communism

Columbus, O. (RNS)—A "war of amazing kindness" was proposed at the 43rd biennial convention of the International Society of Christian En- deavor here as a means of stemming the tide of Communism and prevent- ing a world-wide atomic conflict.

Dr. Frank C. Laubach, noted mis- sionary educator, told the 4,000 dele- gates that they must "plunge into this new kind of war."

He said the policy of kindness prov- ed effective in Japan through Gen. Douglas MacArthur's post-war handling of that nation.

"McArthur went out and we helped him wage a war of amazing kindness on Japan," Dr. Laubach said. "In a year, she had changed from hate to love."

The educator, whose literacy meth- ods have taught millions to read and write, said Christian Endeavorers can help by:

1. Offering their technical skills to organizations which aid underdevel- oped foreign nations.
2. Examining the missionary pro- grams of their churches and encour- aging churches to sponsor technical aid projects abroad.
3. Meeting and offering hospitality to foreign students and others visiting the U.S.

4. Organizing prayer groups and emphasizing prayers for the world at Christian Endeavor meetings.

"If enough people join us in reach- ing around the world, we shall easily save the world," he said. "Russia and China will see that our amazing kind- ness is far more effective than their lies and murder and slavery."

Kierkegaard.

November 11 will mark the 100th anniversary of the death of Soren Kierkegaard, and the Danish Soren Kierkegaard Society will observe it by an international congress for Kierke-

gaard scholars in Copenhagen Aug. 10 through 17th. The language of the Congress will be English, French and German. Some 65 of the scholars invited are expected to attend and discuss the Danish philosopher and his significance past and present.

But others interested in Kierkegaard will be welcome to the lectures and discussions and those interested are invited to write to the secretary of the Society, Niels Thulstrup, Lovfrovej 17, Copenhagen, Soborg, Denmark.

On the agenda announced so far are lectures by Professor Walter Rest of Muenster; Professor Hermann Diem, Tuebingen; Professor Cornelio Fabro, Rome; Professor V. Lindstrom, Aabo; Professor P. Mesnard, Algiers; Dr. Johs. Slok, and others.

The Congress will be held at the Metro-Annex of the University of Copenhagen. Here will be also an exhibition of editions and translations of Kierkegaard's works and of the latest Kierkegaard literature.

Later this year the Society will publish a new yearbook "Kierkegaardiana" and, in collaboration with the literary journal "Orbes Litterarum," a special Kierkegaard number in the principal languages.

Around September, the Danish Foreign Office will issue a Kierkegaard pamphlet, and on Nov. 11 the Danish Post Office Department will issue a Kierkegaard stamp.

* * *

High Court Rules Parishioner Not Entitled to Damages

Hartford, Conn.—The State Supreme Court ruled here that a parishioner of St. Peter's Roman Catholic church in Bridgeport was not entitled to damages for injuries suffered when she tripped over a wire on the church lawn.

It upheld a lower court decision that said the injury was not caused by "corporate negligence" of a charitable institution and therefore the church could not be held liable.

Corporate neglect, the lower court said, must mean neglect of officers or managing directors as distinguished from negligence by ordinary employees.

The court also held that the plaintiff was a beneficiary and not an "invitee" of the "charitable corporation" and was not entitled to damages on this count.

Mrs. Kathryn Coolbaugh brought suit in Superior Court after she fell over a wire on the church property strung about ten inches above the ground around shrubbery. The wire

had been placed there by the sexton, without orders from church officers, to prevent damage to the lawn and shrubs.

Mrs. Coolbaugh went to the church to light a candle for her pregnant daughter. Unable to gain admission at the side door of the church, she crossed the lawn to reach the main entrance, at which time she fell.

In her suit she claimed that she was an invitee and not a beneficiary of any service of the church.

The two issues decided by the court were whether the church was immune from liability as a charitable corporation and whether Mrs. Coolbaugh was an invitee.

Conceding that the church was a charitable institution, the plaintiff claimed that this fact did not preclude recovery because her injury was caused by "corporate negligence." She said the church sexton placed the wire around the shrubbery as "a task in furtherance of the corporate duty of maintaining the church properties."

In ruling that the neglect was not "corporate," the Superior Court said:

"The sexton's act in putting the wire in the shrubbery was entirely his own. The negligence, if any, was his negligence and not the negligence of the corporation."

It also ruled that Mrs. Coolbaugh was not an invitee because "she had long been a regular attendant of the church." The court noted that at the time Mrs. Coolbaugh was injured, she was upon church property seeking entrance to the church edifice "to derive the benefit of a service which the corporation offered."

* * *

Disciples Seek to Recruit Men As Church School Teachers

Lexington, Ky. (RNS) — Kentucky Christian (Disciples) churches have launched a movement to get more men teachers in church schools.

The effort is headed by the Rev. Donald Scott, director of children's work for the churches.

Mr. Scott says educators and psychologists have long praised man's influence with children in the home, in school and in recreational activities.

But he claims the male has failed to carry his share of responsibility for fostering Christian growth in children.

"Most churches as a general rule have not thought of men as teachers for the first three grades," Mr. Scott said. "And most men are afraid of children."

Noting that youngsters are with women all the time—at church, in the home and in school, he said "the pres-

ence of a man in a classroom children a feeling of security."

The youth director explained men can be more firm and can handle children.

Mr. Scott listed these other stages that he said men teachers over women:

1. "Men are dressed more for ing. Boys and girls can't tolerate a woman wearing a hat all the time. They think she is ready to leave also pointed out that men do not sit on the floor and playing with the children.

2. "The mere presence of a man usually assures discipline."

3. Men are more handy with mechanical things.

Mr. Scott said he did not think there was "such a deficiency of men in this type of work" until he attended several conferences of youth directors.

* * *

Denmark, Too, Threatened By Lack of Clergymen

Copenhagen, Denmark.—A shortage of Lutheran clergymen, currently acute in Sweden, will probably itself felt in Denmark within the next decade, according to Church leaders from the Northern Countries.

A survey done by the Association of Young Clergymen in Denmark indicated that, if the number of the students will not increase within the next few years, the Church of Denmark will be short of some 50 clergymen by 1964, the Scandinavian church news agency reported.

* * *

AELC May Postpone Action On Affiliation with ULCA

Des Moines, Ia.—Affiliation with the United Lutheran Church in America as one of the constituent synods will be recommended to the American Evangelical Lutheran Church at its 78th annual convention in Kimball, Iowa, August 9-14.

There is a strong possibility, however, that the AELC may delay its decision on the question in order to accept the joint invitation which ULCA and the Augustana Lutheran Church have extended to all Lutheran bodies to "enter into conversation looking toward organic union."

That possibility was raised here by Dr. Alfred Jensen, president of the AELC, when asked if the seven-year-old negotiations between his 21-member Church and the 2,200,000-member ULCA might be affected by the latter's proposal for unity discussions among all Lutheran groups that wish to participate.

"I expect the result will be that we will postpone action and go into

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Lutheran Union

*A Statement by Dr. Fredrik A. Schiotz, President of the E.L.C., to the
Recent Augustana Lutheran Convention at St. Paul, Minn.*

delegates and Guests of the Augustana Lutheran Church in Convention Assembled:

Before turning to the theme assigned for this evening, I would like, in the interest of understanding, to make a brief statement concerning Lutheran union. I do so with the permission of your president. But before doing so I would like to extend to you the cordial and fraternal greetings of The Evangelical Lutheran Church. I covet for you and pray that as you have worked in preparation for this convention, the anticipations you have had for it may, under God, be realized.

The Augustana Lutheran Church and The Evangelical Lutheran Church have a long and good record of eternal working relationships. I am jealous that these relationships should continue. Whatever may happen in Lutheran union, I hope that no chasm of separation may open between us. It is this desire that leads me to make this statement. I shall speak frankly, for this is the only way I can speak; but I have no other way than to speak as kindly as I know how. In what I may say, I have no desire to intrude upon your convention's merger decisions. That is your business only and is not a matter in which I or my Church should make its opinion.

I hope you will not be offended if the ELC should accept the merger invitation which you in conjunction with The United Lutheran Church propose to extend to all Lutherans. As I know my Church, for us to urge such consideration at this time would be to risk a split in our Church. This information has already been conveyed to your president. The president of The United Lutheran Church has been similarly advised, and I have followed it up with a personal conversation, all in the interest of maintaining understanding and good relations.

The information that the ELC would not be in a position to accept the proposed invitation for all Lutherans to consider merger—of course, we can't give a final answer until we actually know what the invitation may propose—has been misunderstood by some. A good friend of mine, a pastor in The United Lutheran Church, wrote to me and intimated that "the brass" of the Church was imposing its ideas on the people, rather than allowing thoughts of the people to express themselves in the actions of the Church.

As far as I am able to understand myself, I am the one Fred Schiotz that you knew before my election to the presidency of the ELC. I have given one year of my life to the service of an ecumenical organization and I have given thirteen years in work where I sought to promote good understanding between Lutherans. However, I shall never be party to bringing any duress upon your Church to do other than that which she may

want to do. The ELC is a people's Church in the sense that every congregation has representation in the biennial conventions—and her decisions are not imposed by "the brass," but are the proper expression of the will of her people as they are represented in the conventions of the church.

The question of organizational union is not a matter of basic faith. It lies in the area of those issues which St. Paul discusses in the fourteenth chapter of the Epistle to the Romans. There the Apostle enjoins upon individuals, "Let every man be fully persuaded in his own mind." We believe that this exhortation applies also for groups and for a Church. As far as I am concerned, whatever decision the ELC makes, it will be because she is fully persuaded in her own mind.

During the winter and spring your Ecumenical Commission has been busy releasing a series of statements concerning Lutheran union. Frankly, some of what has been said has hurt. For example, when you covertly suggest that the ELC, on the basis of its present position, should withdraw from its co-operation in the Division of Foreign Missions of the National Council of Churches of Christ, it doesn't seem like a neighborly action. No doubt part of the reference was to the fact that the executive secretary of our Board of Foreign Missions is this year the chairman of the Division of Foreign Missions of the NCCC. Of course, I grant that on paper it may seem peculiar and inconsistent that the ELC co-operates in the Division of Foreign Missions but is not a member of the National Council of Churches of Christ. No one will understand this unless he has grown up in the ELC. At the time of our union in 1917, there had been a difference in practice among the Churches that united. Concession was made allowing some co-operation in Foreign Mission activities. And so we have always permitted interdenominational co-operation in this sphere of the Church's work when it has not been approved in other areas.

Had the proposal of a National Lutheran Council-wide merger been pressed upon the ELC by her officers in 1950, it would have risked a split in the Church. It was this that led our Church to the consideration of an American Lutheran Conference merger. Augustana withdrew from participating in these discussions. Many of your people said that Augustana was not wanted in the American Lutheran Conference merger. Then came your Washington Resolution suggesting you were interested in becoming a part of it. This information was brought to our convention by your president. When a church body receives such news from a sister Church, it merits serious consideration. Without anyone in our Church knowing about it, I sought out your president at his home and asked him whether, in his opinion, this

was the considered judgment of the Augustana Lutheran Church. Of course, no president can with certainty assess the thinking of his people; but your president replied, "I think it is." I then went back to the ELC convention and drafted a resolution suggesting that the ELC invite its sister Churches in the merger to join with her in extending an invitation to the Augustana Lutheran Church to join the Conference merger discussions. The resolution was given to Dr. Aasgaard who placed it before the convention and it was adopted by a unanimous vote.

Later, when Augustana withdrew from the Conference merger for reasons sufficient to herself, the talk in Augustana quarters that reached us suggested, "The four-way merger will never take place anyway." And now, according to last evening's news report of Dr. Bergendoff's talk, the point of view is that "it ought not to happen." I hope I will not be misunderstood by my good friend Dr. Bergendoff, if I say any such statement is perfectly in order when it is said to dissuade his own Church from certain possible actions. However, when

such a statement is released to the press, and when are no longer a part of the four-way merger discussion doesn't it take on the force of someone standing on a pedestal lecturing his brethren? It may not look that way to you, and you are surely free to say what you wish, but from our point of view it does not seem to help in maintaining good will between our respective Churches.

Whatever your decision may be at this convention and whatever our organizational relationships may be in the future, let us try to understand one another and we may continue to walk together as brethren, with mutual respect and love for one another. I have just completed visiting our ten district conventions. In most of these I have urged our people that irrespective of what organizational decisions may be made by Augustana and The United Lutheran Church, we must not forget Dr. Martin Luther's injunction to place the construction on what our neighbor may say and do. None of us are ever exempt from this.

—Lutheran Herald

GROWTH IS A COSTLY BUSINESS

On Eagles' Wings

By Albert D. Belden

There is in the book of Deuteronomy a very beautiful parallel drawn between the care of an eagle for her young and the Providence of God.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him" (Deut. 32:11, 12).

"He bare them upon eagles' wings" (Exod. 19:4).

This is one of the choice utterances of a beautiful book—a book that was a great favorite of our Lord, from which He quotes again and again. The comparison refers us to the habits of the king of birds. The mother eagle in her solicitude for the education of her offspring, usually two in number, deliberately ends their life of infant ease and indulgence and literally flings them upon the world. In their home on the lofty crags of the mountainside the young eaglets have known for long only the little world of their capacious nest. Gradually their curiosity develops about their parents' visits into the great white void around them—they begin to step on the edge of the nest, drawn by the mystery of the sky and yet afraid of its vast depths. At length the mother bird stirs up the nest and simply pushes them out. Instinctively they try to fly, but it is a dangerous business. All too easily they may dash themselves against the rocks, or, growing weak of wing, may crash to the earth far below. It is then that the mother eagle

shows her full powers of swift and amazing flight. "fluttereth over them," and under them, and roars over them, encompassing them with her greater power, finally catching them, exhausted, on her broad back where they may safely rest. That is the picture presented to us in this lovely parable of Providence.

And this is the story of Israel and of God. Israel suffered the breaking of more than one nest. Driven by famine into Egypt, they built there a new nest that was their refuge for many years. But again came the disturbing Providence casting them forth upon the wilderness. Looked at from one aspect it was unrelieved tragedy, but as the writer saw the situation, all the time God was "fluttering over" His people, encompassing them with His power, lifting them on His wings to fuller and richer life. Israel's home in Egypt had been very pleasant—they were there as the favorites of Pharaoh, chief minister; privileges were heaped upon them and a pleasant destiny seemed opening out before them for generations. But soon there came the antagonism of a new Pharaoh, "who knew not Joseph," and as they began to suffer the persecution of prince and people, to sink lower and lower into bondage, they probably found it hard to believe that there was any better way to their tragedy. Even when delivered from the prison of bondage, they found themselves thrown upon the wide spaces of the inhospitable desert. For forty years they faced and endured the pitiless wilderness. H

it must have been to feel that God was in such an
 ience! How puzzled they must have felt, how op-
 ed in mind! We can feel for them in their plight.
 there not shudder through us all at times the fear
 shatters the young eaglet's nerve as he feels himself
 nning to fall, fall, fall? In such moments life is al-
 unbearable. The experience of our parable is there
 out its explanation. Broken nests! How many of
 have there been in recent days! And how often it
 is just the triumph of evil and nothing more! As
 young eaglets find themselves hurled upon the void
 falling into space, what a simple explanation may
 eivably leap to their mind. After all, the mother
 have so much admired was not kind, but cruel.
 true guiding principle was not love but hate. The
 of happy security were simply accidental. Here is
 ruth—this ruthless surrender of her children to cer-
 disaster. And yet that explanation—such an obvi-
 reading of the bare facts, would be all the time
 profoundly wrong.

the eagle is a disturbing providence in the life of her
 bring, but she is an adequate providence. If one
 d speak to them later in life when they are soaring
 the sun or swooping upon the earth in perfect control
 ew and glorious powers, they would tell you that
 momentary fears and temporary panic and occa-
 al bruises of that past experience were but a small
 e after all, to pay for so resplendent a reward.

bes the human parallel hold? Yes! The end is not
 and before that end comes the soul will be able to
 in truth Samuel Rutherford's great words:

*"With mercy and with judgement
 My web of time He wove,
 And aye the dews of sorrow
 Were lustre'd by His love;
 I'll bless the hand that guided,
 I'll bless the heart that planned,
 When throne'd where glory dwelleth
 In Immanuel's land."*

all things that happen come through the gateway of
 Divine permission. Men meditate evil and perpe-
 te folly and sin and crime, yet God only permits to
 fir evil just that range of freedom which will ulti-
 mately provide the biggest opportunity and the noblest
 development for virtue. As Whittier says:

*"God never does, nor suffers to be done
 But what thou would'st
 Could thou as clearly see
 The end of all He does, as well as He."*

Look again at the ancient story. Israel's nest in Ca-
 naan was broken up and they were flung upon the du-
 bious mercies of an alien people, only to find Providence
 in the person of Joseph. When they were cast out of
 favor, upon the cruel wastes of slavery, they found a
 further Providence in the person of Moses. In the great-
 er emergency of the wilderness, they found Providence
 still in the person of Joshua. By the breaking of all
 their nests of comfort, and by the thrusting forth of
 harsh circumstances, they grew from eaglets into eagles,
 from a patriarchal tribe into a powerful nation, from a
 disorganized mob of debased slaves into a self-respecting
 community; they became the chief torch-bearer, among
 the peoples of the world, of the light of God. Later still
 in their history, when again their nest was rudely brok-
 en and they were launched upon the bitter exile of Bab-
 ylon, they returned, as Isaiah tells us, "mounting upon
 wings as eagles." Their noblest flights of aspiration and
 spiritual vision were the gift of the experience of exile.

How many similar stories history contains! The little
 crowd of fugitives tossed in the "Mayflower" by an
 angry sea, outcast from kith and kindred, seeking an
 unknown shore, victims of the bigotry and cruelty of
 men! How could they tell that a few hundred years
 later their offspring, a mighty nation, would be the
 world leader of peace and freedom.

But there are individual applications of this beautiful
 message.

And the first element in this co-operation is to trust.
 Let your soul rest upon the strength of Almighty God.
 Until you trust Him you cannot feel His support, any
 more than the young eaglet could feel to the full its
 mother's supporting strength until it settled itself com-
 fortably between her mighty wings. Even so shall the
 Sun of Righteousness rise "with healing in His wings,"
 into your experience if you will honor Him with the full
 weight of your trust.

Many times in Scripture is the protection of God's
 wings referred to—"In the shadow of Thy wings will I
 rejoice"—"Hide me beneath the shadow of Thy wings."
 "How often," cried Jesus, 'would I have gathered you
 as a hen gathereth her chickens under her wings, but ye
 would not.' Here, however, in this little parable is the
 promise of more than protection. Under our weakness
 is placed His strength. Our power of flight shall be at
 last measured by His, our dwelling place shall at last be
 the utmost height, not merely of our upward reach,
 but of God's. "To him that overcometh I will give to
 sit down in My Throne, even as I also overcame, and
 am set down in My Father's Throne."

Condensed from *The Evangelical Christian*.

THE LUTHER LEAGUE

Homer Larsen, Editor

"Let's Get In The Swim"

By Pastor LeRoy F. Andersen

President, National Luther League

At our last Luther League convention in Blair, all of us decided to take a plunge! It was to be a deep plunge, but most of us felt that with God's help we would be able to keep our heads above water. The "plunge" we took was the setting up of a full-time Youth Director.

The Synodical convention decided to take the plunge together with us. In fact, their financial support was the life preserver we needed to make the swimming safe. We are deeply thankful to God that our youth work is going to take a step forward because of the concern and vision of our people. We are thrilled that our synod really wants to put its strong shoulders to our youth program.

We as leaguers now have a real responsibility to also show our good faith in a revitalized and renewed effort in our individual leagues. Let's get in the swim! Each league and each leaguer doing his part in cooperation with his Pastor is what will count in making our new setup a success.

Our financial quotas will take on a new significance. Our program planning and youth evangelism will need all the work and effort that we can put into them. Each one of us has a part to play in our total youth program so that every youth in our community is confronted with Christ. One leaguer for Christ can change a neighborhood! Our league program is the strongest when every leaguer makes his life count for Christ!

THANKS TO OUR YOUTH EDITOR

Changes come in all departments and so with our Editor that has so faithfully been a part of our youth program. We are deeply grateful to

Pastor Homer Larsen for the fine work that he has done. Our editor has a large congregation and many other responsibilities that take his time, but we are thankful that he has not let his interest and devotion to our league be crowded out from his work. This is the spirit that counts! Our editor's easy smile and casual words of wisdom have meant a lot to our youth board and will be missed in the days to come. But we know that our editor's absence in the youth department will only mean that he will have that much more time to spend with his own leaguers.

Our new Youth Editor will be Pastor John Nielsen of Northfield, Minnesota. We can look forward to many fine pages of youth material from Pastor Nielsen whom God has blessed with many abilities—and not least with a real interest and vital concern for our young people. Let's get in the swim with our new editor also and give him our full cooperation for the task that is upon his shoulders. He will be a vital part of our league fellowship. Any ideas that you as leaguers have for our youth pages will be more than welcome.

PLAN SUCCESSFUL PROGRAM

Most league presidents have experienced that if a program is planned for, it will be a success. If nothing is prepared until league night it will be a second-rate affair. All around us we are confronted with well-planned, expensive, first-rate entertainment. That means if you want top attendance at your league meetings that you must be on the ball. The secret is not to try and compete with the world around you, but to use some of the tech-

niques that put a program across. These things are vital:

1. Plan programs and details in advance—months.
2. Make assignments—don't forget for volunteers.
3. Publicize in unusual ways to create anticipation!
4. Aim at Leaguers, individual needs, problems, hopes and visions.

Now is the time to plan for your whole fall and winter schedule of programs! Let your leaguers know your League Rally in September that you have something planned that they can't afford to miss every month. Let's get in the swim and get as many other leaguers in the swim as possible so that our activities become the responsibility of every leaguer!

DON'T SPARE THE ROD

Every leaguer knows what discipline means in some form or other. I'm convinced that many of our leagues need is discipline. Not from the pastor or parents, but from the leaguers themselves. You, as leaguers, exert the best discipline and order possible. Make attendance count, apply penalties to each other. Make order and reverence count, or demand each other. Make responsibilities and duties count, or discipline each other. In many cases rigid rules and letting the other know that you "mean business" changes a league overnight. Other kinds of youth groups that I am acquainted with DEMAND strict discipline in all matters. This is what the young people want—and what many of them are missing.

what makes these organizations attended and full of activity. A true must never be without discipline. Let's get in the swim!

FORWARD

Ask for great things—expect

great things." This should also be our attitude toward God and our league work. The Lord continually puts possibilities before us and gives us promises to go with them. Let us never slack in our youth work—it's the most important part

of our church! In many cases the spiritual life in a congregation is directly connected to the extent a youth program is carried on. Let's get in the swim, leaguers! It's the Lord's good pleasure to give you the kingdom!

Choosing Our Amusements

By Henry N. Hansen

Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart and the sight of your eyes. **BUT KNOW THAT FOR ALL THESE THINGS GOD WILL BRING YOU INTO JUDGMENT.**—Ecclesiastes 11:9

There is a place for recreation in the life of a Christian. Recreation is a necessary part of the normal Christian life. Billy Sunday said: "There are people who seem to think that if young people are going to be good, they have to sit around with faces long enough to eat oatmeal out of a gas pipe." We all have legitimate and wholesome play instinct: Time for play decreases as time for work increases. However, some people become onesided, taking on so much work that they have no time for play. We have to live well-balanced lives, or we shall rack up in some way. All work and no play makes Jack and Jill dull, irritable, unhappy and eventually sick boys and girls. There is, however, not much danger for this in our present generation.

The admonition of Solomon appeals to youth. "Stay young, feel young." There is perhaps a great deal more of youthful rejoicing today than in the days of King Solomon. Some lives have too much of it, others are rejoicing in the wrong way. Ill considered choice of amusements is very general. We read and hear much about the amusement craze among our youth. The warning is necessary: "but know that for all these things God will bring you

into judgment." Life for many young people becomes so centered in amusements, that it becomes their god. All other interests are subordinated to it. Their place in the church is forgotten. Nothing is so important as pleasure. All sense of responsible stewardship of life is forgotten. We may call this recreation—worship.

But amusements are so attractive, some will say, the bright lights, it is fun to sin. So, the gang is forever chasing night after night, parents complain, that they hardly ever see their young people at home.

"For all these things God will bring you into judgment." This sounds like "kill joy." It's puritanic. The first part of our text tells us to rejoice. What displeases Him is the human tendency to make a god out of pleasure. There is nothing wrong in owning a TV set, going out to a ball game, fishing—it becomes wrong only when we subordinate our religious obligations to them. Then the sin of fine idolatry enters in. We have enthroned pleasure in the seat of the Most High God. The big question becomes this: where to begin and where to end. Where does recreation cease to be recreation—and become wreck-creation—become plain sin? The world watches the Christian youth as much in choice of their amusements as in their choice of work. This is far more important than ordinarily supposed.

"What can I do as a Christian?" That is not the question at all—rather: "What do I want to do as a Christian?" A young man had been

living more or less a reckless life. He met Jesus Christ and was converted. A Christian friend astounded him by saying, "Well, now that you have become a Christian, you can do anything you want." Astonished, he replied, "Do you mean to say that I can do all these things I have done before?" "Yes, if you want to." Then he saw the light and said, "But suppose I do not want to?" There is the answer to a great many of our problems. As a Christian, I do not want to do anything that will bring to shame the name of Christ. Paul summed it up in these words: "I have been crucified with Christ—the life I now live, I live in the faith of the Son of God, who loved me and gave Himself for me."

The Christian life is not made up of "Dos" and "Don'ts". In Christ there is liberty and joy. The life built on Jesus Christ has come to this point and will say with Joseph when he meets up with sinful amusements: "How can I do this great wickedness and sin against God?" Young friend, you make a tragic mistake when you think that life must be just one round of amusements.

There is no place in the world so full of dizzy recreation and gilded amusements as Hollywood. And there is perhaps no place so full of misery, jealousy, hatred, and unhappiness as Hollywood.

Here is a bit of advice, Mrs. Wesley gave her son John: "Would you judge the lawfulness or unlawfulness (Continued on page 13)

WE THANK THEE

We thank Thee for the pioneers,
The heritage they gave,
The courage of their gallant hearts,
Undaunted by the grave.

We thank Thee for the land they left
In trust, a vast array;
For priceless freedoms that we take
For granted every day.

O Lord, whose dwelling transcends space
We thank Thee; let there be
A prayer of praise from every heart
That prizes liberty.

—To-Morrow.

THE UNDYING GOSPEL IN PRINT

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Read that,' she replied, handing me a torn piece of paper. I looked at it, and found it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered. 'It was wrapped around a parcel sent me from Australia.'" Think of that, a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul.

—Author Unknown.

A SIOUX PRAYER

Great Spirit, You have been always, and before You nothing has been. There is no one to pray to but You. The star nations all over the heavens are Yours, and Yours are the grasses of the earth. You are older than all need, older than all pain and prayer.

Great Spirit, all over the world the faces of living ones are alike. With tenderness they have come up out of the ground. Look upon Your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet.

Great Spirit, fill us with the light. Give us strength to understand, and eyes to see. Teach us to walk the earth as relatives to all that live.

—From Indian Highway.

A carpenter, living in the Mauerkirchen district near Bonn, West Germany, entertained very serious fears

that the depression and slackening building activity might force him out of a job.

To prevent this, he conceived and carried out a biabolical idea. In all chimneys which he helped to construct, he built in a panel of wood which would slowly burn through; and expose the trigger of a "timing device" which would explode and set the house afire.

The police and firemen in the district are still worried over the device because it continues to make houses burn down with ominous regularity.

The police arrested the carpenter and imprisoned him; but he committed suicide in prison, two years ago, at the age of 77.

Although he has been dead two years, houses on which he worked still burn down. He started placing his device in houses during the early 1930's; and it is quite impossible to secure a complete record of all the houses he helped to build in 23 years.

—Now.

DEAD OR ALIVE?

Dr. Lorimer once asked a man who was a Christian why he did not unite in fellowship with some group of believers, some church. The reply was that the dying chief did not join any church, and he was saved.

"Well," said Dr. Lorimer, "if you don't belong to any church or meet with any Christians regularly, you do support missions, I presume."

"No," the man replied. "After all, the dying thief did not support missions, but he was saved, wasn't he?"

"Yes, he was saved," the preacher said. "But remember, he was a dying thief. You seem to be a living one."

—The Pilgrim

HISTORY

All things are engaged in writing their history.

The planet, the pebble, goes attended by its shadow.

The rolling rock leaves its scratches on the mountain; the river, its channels in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal.

The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow or along the ground but prints, in characters more or less lasting, a map of its march.

Every act of the man inscribes himself in the memories of his fellow-men and in his own manners and face.

The air is full of sounds, the sky tokens, the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent.

—Ralph Waldo Emerson

AMERICANA

After a tour of the United States, a European was being interviewed of his impressions. The man had seen skyscrapers, inspected our factories and visited our natural wonders. But when the reporters asked what had impressed him most, he replied simply: "The size of the American garbage can."

—Sunshine

A few years ago, Helen Keller toured the country and lectured on the subject of "Happiness." After each lecture, the audience was given the opportunity of asking her questions. Everything from the sublime to the ridiculous was asked. Her ready repartee was shown in the following:

Gentleman: "Can you feel colors?"

Helen Keller: "Yes—I can feel blue."

Actor Friend: "Why did you quit television?"

Comedian: "Ill health."

Actor Friend (surprised): "Is that health?"

Comedian: "Yes, I made people sick."

When a worried-looking man in a florist shop asked for potted geraniums, the clerk, out of geraniums, suggested chrysanthemums.

"No, they won't do," replied the man. "I promised my wife I'd water her geraniums while she was away."

CHURCH NEWS FROM HERE AND THERE

(Continued from page 6)

versations with the United Lutheran Church and Augustana and, finally, the Suomi Synod," he said. "This is just my guess, but it would be natural," he added.

affiliation with the ULCA is being recommended by the AELC's Committee on Lutheran Church Relations, which completed its report before the AELC early in April initiated the late development in the movement toward Lutheran unity in America. Then, Augustana has accepted the AELC's proposal and the Suomi Synod indicated its interest in participating.

LOSING OUR AMUSEMENTS

(Continued from page 11)

Measure, take this rule: whatever distracts in tenderness your conscience, weakens your reason, obscures your sense of God or takes away the relish of spiritual things, whatever increases the authority of your body over your mind, that is sin to you is sin."

You may not like what the Bible has to say about amusements. You may not like it when your church tells you that if you prefer pleasure to worship, and fun to duty, it is a transgression of the First Commandment. You may disagree with what your church expresses, but that does not alter the truth. You must not be swayed by popular

opinion, but be guided by the will of God. Some young people are more or less in open rebellion against that will in their relationship to amusements. The Scripture says: "Seek ye first the Kingdom of God."

Youth often think that God is asking people to give up the agreeable for the disagreeable. There is nothing further from the truth. We ask you to accept "The Gospel of Great Joy." Many become so blinded by the attractive amusements of our day, that their eyes are blinded to the beauty of the Gospel of Jesus Christ. The devil's object is always to distract us, to divert our gaze from God to something else. It need not be something evil in itself, it merely needs to be something else. Some things not evil in themselves can get us away from Jesus.

"For all these things God will bring you into judgment." This applies to our very practical choices. "Shall we go to the lake, or to church next Sunday?" If we are obedient to the Third Commandment, we go to church. We may also go to the lake, but church comes first. If the lake comes first "know that God for this will bring you into judgment."

Christ for a World Like This by T. F. Gullixson, Augsburg Publishing House, 114 pages, \$1.50.

Dr. Gullixson has given us 10 sermons or religious essays on Christ for a world like this. Dr. Gullixson has a deep insight into the Bible and he also knows how to apply Biblical truth on contemporary

man. Christ stands out very clearly in this book. He is the good physician and the mender of broken men. Anyone will benefit by reading the book.

KEEPING YOUR TALENTS BRIGHT

'Tis only through the use of things
Our mental skill is grown!
'Tis only as they're exercised,
We make our talents known.

The rule is: Exercise and grow,
Or labor not and rust;
Who uses not the gift God gives
Will find it turns to dust.

—Bertha Hornung.

How concerned I used to be about the placing of my name as a "star" at the head of the cast, and about the little details of the performance! And particularly about the pay-check! The pressnotices I got, the part I was given to play—these seemed more important to me then, than anything else in the world. What a prison that was!

I was imprisoned by my own ego. It was terrible. It's gone now, gone like that house, and the Holy Spirit snow in the sun. Dale Evans has evacuated and moved in.

Every now and then the ghost of that old Dale Evans comes around, and I get a good laugh. I just say, "Go away. I don't believe in ghosts." And away it goes, like a scared tramp.

I feel like Alice in Wonderland—only better, because my wonderland is real.

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

From MY SPIRITUAL DIARY
by Dale Evans Rogers
(Fleming H. Revell Company)

Managers Wanted

For Bethel Old People's Home at Wayne, Alberta, by October 1. Capacity of home—19 guests. Requirements: Must be Christians and Lutherans; have daily devotions; choose own help. Private home and board furnished plus \$125.00 per month. Interested persons send applications to:

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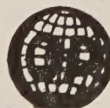
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TRAVEL TO DENMARK

BOOK REVIEW

The Living Christ and Dying Heathenism by Joh. Warneck. Baker Book House, Grand Rapids, Mich. Price, \$3.95; 312 pages.

This book describes animistic religion and its practices especially among the Batak people in Sumatra, and the impact of the Gospel upon these people. The author writes from personal observations during many years of mission work in Sumatra, as well as from studies of animistic religion in other parts of the world. The first part of the book gives a keen description of animism, which the author believes is essentially demon worship.

Spirits are feared. They are consulted in regard to land, home, journeys, etc. A son may revile his father while he is alive; but when the father dies, the son carefully observes tribal traditions in regard to the soul of his father. He fears the soul. Fear, cruelty, selfishness, superstition, etc., characterize animism. In the second part of the book the author deals with channels through which the gospel may be brought to the animist. There is the messenger and the message. In regard to the messenger a statement is made which seems to be timeless: "All preaching is useless unless the hearers have confidence in the preacher." The message must meet the physical and

spiritual needs of the people. "The human soul has a craving for certainty regarding all that pertains to the supersensual world." "The more prominently and exclusively a religion insists on the demand for faith, the more certain and reliable it will seem to the majority to be." "The certainty of the preacher communicates itself to the hearers." In the last part of the book abundant proofs are given as to the efficacy of the Gospel. "The results which Christianity produces among the heathen prove that it is a religion of redemption." The book is instructive and inspiring. It is a classic in the study of animism. It is a profitable volume for use in college and seminary classes.—K. R. Jensen.

ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Previously acknowledged	13743.40	1056.49	3879.91	896.00	3765.96	1416.45	85.41	2643.80
Spencer, Ia., Bethany Luth. S. S.	7.00				7.00			
Ord, Nebr., Pastor and Mrs. C. Jeppesen in memory of Rev. Anders Hansen, Elk Horn, Ia.	2.00							2.00
Hampton, Nebr., in memory of Wayne Lorensen, Brush, Colo., from Hampton, Nebr., friends: The words Mr. and Mrs. are omitted to save space. Louis H. Madsen and family, Misses Sena and Attalena Madsen, Herman Hansen, A. S. Jacobsen, Kent Nielsen and family, R. H. Dan'elsen, Art Pohl and family. M. Barnesberger and family, M. Kamtz and family, Kermit Madsen and family, Virgil Madsen	11.00				11.00			
Hampton, Nebr., Immanuel Luth. Church in memory of John Larsen	30.50	20.00			10.50			
Chicago, Ill., from relatives in memory of Chris Overgaard	25.00							25.00
Lynwood, Calif., Convention offerings	867.20			544.46	322.74			
Ruskin, Nebr., Bethany Luth. Church	200.00	25.00	75.00	25.00	50.00			25.00
Viborg, S. D., Spring Valley Luth. Church	41.00							41.00
Audubon, Ia., Misses Birtie and Julia Haahr \$5, and Mr. and Mrs. Chris H. Jensen \$5 in memory of Rev. Anders Hansen	10.00				10.00			
Ringsted, Ia., St. Paul's Luth. Church	43.00	8.00			25.00	10.00		
Fresno, Calif., Rev. and Mrs. Christian Justesen \$5 in memory of M. A. Sweet, Westbrook, Me., and \$5 in memory of Mrs. Andrew Juhl, Easton, Calif.	10.00		5.00		5.00			
Easton, Calif., Chris Fries in memory of Hobert Jensen	5.00			5.00				
Easton, Calif., Chester Bertelsen \$2 in memory of Hobert Jensen, \$2 in memory of Rev. Alfred Thompson, and \$2 in memory of Martin Bertelsen, Blair, Nebr.	6.00				6.00			
Castro Valley, Calif., Faith Luth. Church	147.61	17.61	60.00	20.00	25.00			25.00
Underwood, Ia., Underwood Luth. Church	15.00		10.00		5.00			
Abdal, Nebr., Bethel Luth. Church in memory of Rev. Anders Hansen	10.00				10.00			
Kimballton, Ia., Rev. and Mrs. V. R. Staby in memory of Pastor Anders Hansen	5.00							5.00
Fresno, Calif., P. C. Petersen, mother and sister in memory of Hobart Jensen of Immanuel Church, Easton	3.00				3.00			
TOTAL	15181.71	1127.10	4029.91	1490.46	4256.20	1426.45	85.41	2766.80

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. F. Foreign Mission
Previously acknowledged	25880.54	3074.05	1568.42	882.66	3534.14	30.00	48.80	16647.47	95.00
Transfer of gift from the W.M.S., Kenosha, Wis., June 20th, for the General Fund for Foreign Missions to the Japan Mission	50.00	50.00							
Kenmare, N. D., Mrs. Anton Staael of Nazareth Church in memory of Rev. Alfred Thompson	10.00				10.00				
Hampton, Nebr., Immanuel Luth. Church	30.71	30.71							
Bradgate, Ia., in memory of Mrs. Christine Johnson from friends at Blair, Nebr., Gilmore City, Rutland, Humboldt and Rolfe, Ia.	45.00		15.00	15.00	15.00				
Poy S'ppi, Wis., S. S. of First Luth. Church	22.64		22.64						
Denmark, Wis., Our Savior's Luth. Church	30.61	30.61							
Viborg, S. D., Spring Valley Luth. Church	25.00							25.00	
Norma, N. D., friends from Zion Luth. Church in memory of Theo. Jensen	19.00			19.00					
Ringsted, Ia., St. Paul's Luth. Church	25.00								
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu	50.00			50.00				25.00	
Sidney, Mont., Pella Foreign Mission Society	48.52	48.52							
Salt Lake City, Utah, Tabor Luth. S. S.	31.75								
Elk Horn, Iowa, James Carlsen in memory of Rev. Anders Hansen	20.00		20.00					31.75	
TOTAL	26288.77	3233.89	1626.06	966.66	3559.14	30.00	48.80	16729.22	95.00

Received with thanks.
July 23, 1955.

Blair, Nebr.,
H. J. Hansen, Treas.

AND NOTES

ued from page 2)

From a six-month visit to England he was deeply disturbed at the change that had taken place in the atmosphere during his absence. People have become very cautious. "What they say on the telephone, what they write in letters for fear someone may be tapped or the letter opened," Dr. Reeves said. "Many have become more and more loath to state their opinions freely in public. Those in authority have taken wide powers unto themselves. People are not at all sure when innocently—they may be liable to prosecution under this or that sort of restrictive legislation."

The bishop said this situation present not only among the Africans, but also in fear of informers, and the whites, who are fearful they will be persecuted against, but even among Europeans.

These fears have been intensified recently by the recent passage of the Apartheid Act," he said. "They believe this act threatens the very foundations of trust and confidence on which our western way of life rests." The new law packs the Senate with members favorable to the Strijdom government's apartheid and other policies. Minister Strijdom has frankly stated his aim is to "ensure the continuing domination of the white man." Dr. Reeves urged South Africans to follow the example of St. George and to call the Bible's promise "thou shalt not trample under thy feet—attack the dragon of fear."

It is useless to be guarded in one's correspondence, cautious in our relations, hesitant in allying ourselves with those who oppose injustice and oppression," he said.

WISCONSIN DISTRICT TO MEET

The fifty-eighth Annual Convention of the Wisconsin District will be held in Clinton, Wisconsin on September 8-11. Each congregation is urged to send delegates.

S. Petersen, District President
Harvald Hansen, District Secretary

The congregation of Pella Lutheran Church of Clinton, Wisconsin, extends a cordial invitation to the pastors, delegates and members of the congregations of the Wisconsin District to be its guests during the District Convention to be held Sept. 8-11th. Lodging and breakfast will be provided in the hotel.

Please send your reservations for the convention to the pastor or to Mr. Julius

Westergaard, Route 1, Darien, Wis., by September 6th.

Frank Nielsen, Pastor
James Thompson, Sec.

RISE IN CHURCH BURGLARIES
ALARMS CHICAGO CLERGY

Chicago—Clergymen, insurance brokers and police are alarmed at the growing number of church and synagogue burglaries at Chicago.

Police escorts are being used by several congregations in the area to deliver Sunday collections safely to banks with night depositories.

Several insurance firms are refusing to cover churches' Sunday offerings and office equipment, according to Fred C. Schmitt, a broker with offices in the Chicago Temple who holds policies with 40 congregations.

Other firms warn that they will discontinue church coverage unless the situation improves, Mr. Schmitt said.

Fifteen of the churches he insures were burglarized at least once in the past two years, he pointed out.

Mr. Schmitt said the damage done by burglars to doors, windows, vaults and safes often exceeds the value of the cash and office equipment stolen.

In April, Chicago police were confronted with a wave of safecrackings in which four churches lost more than \$10,000 in cash and other valuables in five days.

A veteran detective of the burglary detail advised churches to have armored trucks pick up funds immediately after Sunday services.

The Rev. Henry Blanke of St. John Lutheran church said a thief stole cash given as memorial gifts from the vestryroom while he preached a funeral sermon recently. Another prowler took \$200 from a school classroom.

Burglars also tunneled through a 16-inch brick wall and stole \$3,500 from the church vault—Sunday's collection and various mission and high school funds.

Grace Lutheran Church, River Forest, has members of its Boy Scout troop patrol corridors on Sunday. Mercury vapor lamps have been installed outside to guard against thieves.

"Despite these precautions, a man carrying a religious book rifled choir members' purses of \$60 last month," said Pastor O. A. Geiseman.

To foil would-be robbers, Grace church has begun holding its collection early in the service despite its usual historical, liturgical place after the sermon.

The money is counted during the 8:30 and 11 a.m. services and taken to a bank with a night depository under police escort, Dr. Geiseman said.

THE FATHER HEART OF GOD

The Father heart of God is tender
Toward the child who is his own.
This he proved when rejecting splendor

He descended once from his throne.

The Father heart of God is grieving
For all the souls steeped deep in sin
The men whom Satan is deceiving
Our God himself does long to win!

The Father heart of God is pleading
He's seeking sowers—reapers too.
Some fields are ripe—some yet need
seeding,

There is a task for all to do!

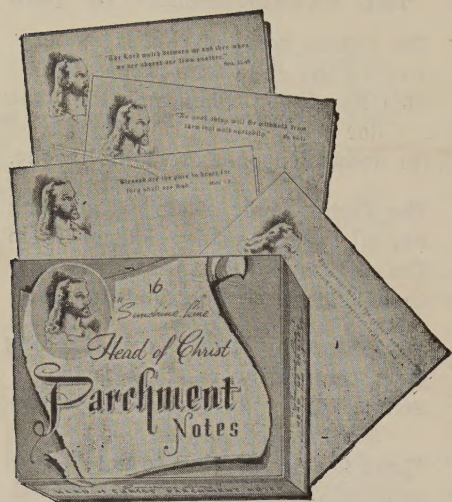
—Selected.

BOOK REVIEW

Fools for Christ by Jaroslav Pelikan,
Muhlenberg Press, 172 pages, \$3.00.

This is the most stimulating and intriguing book I have read for a long time. The distinguished author and preacher and theological professor leads us right into the most fundamental problems of our faith. He does this by using six world famous men. These men all faced Christ and were willing to become fools for Christ's sake. Here are the number of men and subjects discussed in connection with them. Let me quote from the fly leaf: "The Holy is too great and too terrible when encountered directly for men of normal sanity to be able to contemplate it comfortably. Only those who cannot care for the consequences run the risk of the direct confrontation of the Holy. This book is a study of six men who ran this risk." The men and the themes are: Kierkegaard; The Holy and the True; Paul; The Truth in Christ; Dostoevsky; The Holy and the Good; Luther; The Goodness of God; Nietzsche; The Holy and the Beautiful; Bach; The Beauty of Holiness. The Christian faith produces certain values and certain fruits in life. These values are often stated in such terms as absolute truth, the highest good, ultimate beauty, and we may state it in some other form. The danger is that we often make idols out of these values. We substitute these values for Christ, for the Holy. In a masterly way the author shows how these men struggled with these values as they encountered the Holy One. Read this book and then sit down and try to prepare a sermon, and you will discover that the book has stimulated your thinking very much.—J.M.J.

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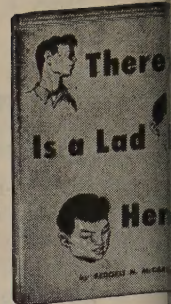


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Here



By Sedoris N. McCartney

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